THE

BAPTIST REPORTER.

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A PLEA FOR BELIEVERS' BAPTISM.

BY THE REV. H. GRATTAN GUINNESS, OF NEW COLLEGE, ST. JOHN'S WOOD.*

From the address of Mr. Guinness we have selected the following paragraphs; having reference chiefly to the process by which he was led to the conclusions he now avows, together with some reflections on their importance.

"I do not intend, dear friends, to enter into any elaborate argument in defence of what is called believer's baptism. I desire, however, just to say a few words upon the subject, in order that you may see my Scriptural reasons for acting as I am about to act this night.

I believe, dear friends, that the doctrine of believer's baptism—an unspeakably important doctrine—has been much perverted, and is still much perverted in the present day; and I believe that there are not many christian persons on the whole—taking the bulk of professing christians—who have taken the trouble to bring their opinions to the Word of God, and to search God's Word upon the subject; some from sloth, some from conformity to the world, dread having to take up the cross, and some from ignorance.

Some five years ago it pleased God to throw in my way a person—an exceedingly intelligent and enlightened person—a christian man, who led me to think upon this subject, and brought me to search the Scripture upon it; and I remember right well as I read the Scriptures with that person in the original language—I was studying with him at the time—how he threw light upon the question that dispelled at once the views which I had formerly held. I remember going, filled with astonishment at the truth which he was enabled to bring forth from Scripture upon it, to some friends of mine whom I respected, some who were ministers of the gospel, and speaking to them upon this matter, and listening to their arguments on the other side of the question, and being led to read different works upon it, not contenting myself, as perhaps I had far better have done, with the simple Word of God.

I remember, since then, having on one occasion asked an intelligent young man, a devoted christian, what had led him to be baptized by immersion. And I well remember his answering me thus:—'A few verses from the New Testament.' And I think, now, having latterly

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read the New Testament a little more upon the point, that I might originally have done better had I kept to the Word of God alone, instead of disturbing my mind, first with arguments on the one side, and then with those on the other.

There are three things connected with baptism that have become points of dispute—*the subjects of baptism*, or the persons to be baptized; *the mode of baptism*, or the way in which such persons should be baptized; and *the design of baptism*.

The SUBJECTS of baptism have been disputed—who they are who should be rightly baptized. Now some say, only adults; others say, infants as well; and some say with respect to adults, only those who are true believers in the Lord Jesus Christ. Others say, more than those who are true believers in the Lord Jesus Christ have a right to be baptized; for instance, those who profess to give themselves into the hands of teachers of christianity to be instructed in the christian religion have a right, equally with those who are true believers, to be baptized. Others again say, the children of believers, the children of those who are true christians, have a right to be baptized. Others again say, all children may be baptized who are brought by parents for the purpose. Thus, there are four different views upon the subject; some say, only believers are to be baptized; others say, any who are willing to be instructed in the christian religion may be baptized—adults; others say, the infant children of believers may be baptized; and others say, any children may be baptized, if their parents will bring them that they may be baptized in the name of the Father, Son, and Holy Spirit.

Well then, about the MODE of baptism, there are some who say sprinkling, mere sprinkling of water is scripturally sufficient; there are others who say the pouring of water is scriptural; and there are others who say total immersion is the scriptural observance of the ordinance.

Then with respect to the DESIGN of baptism—what it is for. There are some who say that it is a saving ordinance; that whosoever is baptized is saved, and saved by baptism, and that he who is not baptized cannot be saved. This is a view held by the Church of Rome, and this is a view held by some out of the Church of Rome. Some who are nominally Protestants hold what is called 'baptismal regeneration.' There are others, again, who say that baptism is a seal of grace. They say that God bestows grace upon the subject of baptism, or the person to be baptized, and that baptism then comes in as a seal of that grace—that, if it is an adult that is baptized, baptism is a seal of the grace that is bestowed upon that adult person, and that, if it is an infant, baptism is likewise a seal of the grace bestowed upon that infant. There are others, again, who hold this view with respect to the design of baptism: they hold that it is a mere sign of introduction into the visible or professing church. The Socinians and some others hold this view. There are others again who say with respect to it, that it is a symbol of purification: this is the view of those who are called Congregationalists generally; and there are yet others who hold this view upon the subject, that it is a sign of introduction to the true Church of Christ for one thing, that it is a symbol of purification for another thing; and that not merely of these two, that it is a sign of death and burial with the Lord Jesus Christ, and of resurrection with the Lord Jesus Christ into newness of life, and should be received by none but those who had become, by the power of the Holy Ghost, believers in the Lord Jesus unto the salvation of their souls.

Now, I have thus stated these views very briefly, in order that I might prepare your minds, dear friends, for a few scripture passages upon the subject. From those passages to which I am about to ask you to listen, you will see clearly what God sets forth upon the matter."

Mr. G. then proceeds to examine the evidence arising from the baptisms of John, and especially the baptism of the Son of God, and observes—"With respect to this baptism of John, you read he baptized *in* Jordan, not he baptized *with* Jordan, not he took water *from* Jordan, and baptized *with* the water those who came to him; but you read, he baptized *in* Jordan. There can be no doubt—in fact it is admitted on all sides—that the baptism of John was immersion, and that the Lord Jesus was immersed."

Allusion is then made to the baptism of suffering with which our Lord was baptized—the phraseology of the great commission—the descent of the Holy Ghost on the disciples at the day of Pentecost, which "filled all the house where they were sitting." "They were *immersed* in the Spirit of God."

Mr. G. then proceeds to investigate the acts and writings of the apostles with special reference to baptism, and concludes that "infants being baptized is altogether impossible in this order, because baptism must be preceded by repentance and by faith in the Lord Jesus Christ."

On the design of baptism, Mr. G. remarks:—"With respect to the *design* of baptism now let me say a few brief words. There are two passages, one in Colossians and the other in Romans, which set forth very clearly the design, and in setting forth the design set forth also the subjects of baptism and the mode of baptism. In the one in the sixth chapter of Romans, the apostle says, 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' And then in the Colossians, the second chapter, at the twelfth verse, these words occur, 'Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Now, dear friends, in these passages baptism is set forth as a sign more or less calculated to describe the believer's burial with the Lord Jesus Christ, and the believer's resurrection with the Lord Jesus Christ subsequent to burial. The truth of the believer's death and burial with the Lord Jesus Christ is one which, I believe, is little understood in the christian church at large—in the professing church. The truths of the believer's death with Christ, and of the believer's burial with Christ, I say, are little understood; and the truth of the believer's resurrection with Christ and his entrance into a new and risen life is, if possible, less understood. I pray those of you who are christians to take the Word of God, and to search it upon this subject, and you will see it is clearly set forth in God's Word that those who are believers are dead, are buried, and are risen again, and you will see it is as clearly set forth in the Word of God that the baptism of the believer, on his becoming a believer, and confessing publicly the name of Jesus, is more or less a sign of all these things—his death, his burial, and his resurrection with the Lord Jesus Christ. Now, dear friends, you all of you believe in Christ's death; you believe there would be no preaching of the gospel without the preaching of Christ's death; you all of you believe in

Christ's burial; you all of you believe in Christ's resurrection; but do you believe in your own death; do you believe, those of you who are christians, that you are dead, and do you believe in your burial, that you are buried, and in your resurrection that you are risen *now!* I believe many of you have never thought much of these truths, and I believe some of you have never thought of them at all. Yet it is most clearly stated in Scripture with respect to believers, 'For ye are dead, and your life is hid with Christ in God;' and elsewhere, 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live I live by faith in the Son of God, who loved me and gave himself for me;' and elsewhere, 'Ye are dead in sin;' and elsewhere, 'Being dead to that,' speaking of the law, 'wherein ye are held;' or, as the passage had perhaps far better be translated, 'Being dead to that wherein ye were held.' Now the apostle speaks in this sixth chapter of Romans plainly. Let me read to you the entire passage. He says, 'He that is dead is freed from sin.' 'Now,' he says, 'if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more—death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.' 'Likewise'—here is the passage I desire you to observe in connection with this—'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Now, what a corpse is to you and me, living creatures, we are, if we are believers, unto sin, and also unto the law; we are dead to sin, and we are dead to the law. But how can these things be? God has stated it. It is stated in Scripture: 'For ye are *dead*;' and again, 'Reckon ye yourselves to be *dead* indeed unto sin;' and again, 'Being *dead* to that wherein *ye* were held.' Now, dear friends, the believer must look upon himself as God would have him look upon himself—as a crucified, dead, and buried person; the believer must look upon himself as crucified with Christ on Calvary; the believer must look upon the cross, and say, 'Christ's hanging there is my hanging there; Christ's suffering there is my suffering there; Christ's condemnation there is my condemnation there; and Christ's death there is my death there.' The believer must look upon that cross, and say, 'I see hanging there Christ, and myself in Christ; I am crucified with Christ!' The believer must see that Christ has been crucified in his stead, that it is, therefore, as if the believer himself had been crucified, and that God treats him as though he had judged him already, and his judgment were passed and over for ever; that God treats him as though he had actually suffered judicially under the law which he had broken, and as if, the punishment having been fully executed, the wrath had passed away, the Lord being angry no more, having been wroth with Jesus Christ in our stead, having been pleased to bruise him and put him to grief for our sakes.

The believer is not merely substitutionally dead in the Lord Jesus Christ, but the believer is literally, in another sense, dead with him. The believer has a new principle of grace put in him; he is raised up, through Jesus Christ, into a new life, and, as regards his old nature, is consigned to destruction, and he may look upon himself as dead already. It is true the old nature still lingers and lives in the believer, lusting against the Spirit of God, and the Spirit warring against it; nevertheless, God has said, 'Sin

shall not have dominion over you; ye are not under the law, but under grace.' In this sense, therefore, the believer is dead to sin, and the believer is alive unto God through Jesus Christ his Lord. Oh, dear friends, that truth of a resurrection life! It is one of the most world-overturning truths, so to speak, that can come before the eyes of men—the glorious truth of resurrection with the Lord Jesus Christ! Ah! the world does not understand it. The world ought to look upon true christians as crucified and dead beings to it; as the apostle says, 'I am crucified to the world;' and believers ought to look upon the world as a crucified thing to them; as the apostle says, 'By the cross of Christ the world is crucified to me, and I unto the world;' the world counting the believer to be a crucified, accursed thing; and the believer, on the other hand, counting the world's iniquities to be accursed, and the world itself to be a crucified thing to him; he being dead to it, it being dead to him. Now, that is total separation. The believer is to walk in the world as a pilgrim. He is *in* it while God spares him, but not *of* it. He is separated from it; he is a follower of the Lord Jesus Christ. Ah! my beloved brethren, if all christians recognised their resurrection with the Lord Jesus Christ, and their living as resurrection beings, as partakers of the resurrection of the risen Christ, spiritually I mean—I put it as plain as I can, in a few simple words—if all believers only realized that the Lord Jesus Christ, having been delivered for their offences, and raised again for their justification, and that all the spiritual life which they have in them is resurrection life, and, as resurrection life, eternal life; that believing in Christ they have got the Son and have got life; and if they only realized that, thus being united to Christ, they are altogether different from the rest of the world, the world being still in sin, and they being thus risen with Christ, then straightway would they walk differently in the world, part with the world, and take the world's abuse and shame as far as it chooseth to heap such upon them, for the sake of the Lord Jesus; they would then count themselves to be but pilgrims and strangers here, risen from this world, risen from their sins, risen from death, risen through Christ, walking in newness of life; and then straightway would there be a more earnest struggle to overcome sin; not to suffer it to reign in their mortal bodies, feeling that they are not under the law, but under grace.

I might enlarge upon this much more, dear friends, but now, in conclusion—for I will not keep you with this part of the service more than a moment or two longer—let me say that baptism is one of the most solemn, sweet, and appropriate figures of this death, burial, and resurrection with Christ, that can possibly be conceived. 'As many of you,' says the apostle, 'as were baptized into Christ, were baptized into his death, that, like as Christ was raised from the dead by the glory of the Father, even so ye also should walk in newness of life.' Let me say, before concluding these brief remarks, I have not attempted to state the errors, many of them, of those who deny believers' baptism, and to set forth arguments in opposition to those errors to dispel them. I might have done so; I might have shown you how vague are the arguments of some for the baptism of infants—some persons stating that because a household was baptized, therefore infants were baptized, forgetting that it is stated that *households all believed*, and were baptized, and, as they *believed*, they must have been adults; forgetting that it is never stated in Scripture

that infants were baptized; forgetting that there could not have been infants in those households in which it is said, 'He believed in the Lord with all his house, and was baptized, he and his straightway.' Then others say, that as infants were brought to Christ they may be baptized, as Christ blessed them, forgetting that if it was right for infants to be baptized, surely they would have been brought to Christ for that very purpose, on that occasion, rather than to receive a blessing apart from that. The very fact that the Lord Jesus Christ did not baptize or command those children to be baptized, but simply blessed them, is an argument against the very point which the passage was brought forward to establish. I might speak further upon this subject. I have looked into it carefully; and for five years my mind has been, more or less, exercised on the whole matter, and I have taken up every argument brought forward by those who believe in what is called 'infant-baptism.' I have seen, I do believe, clearly, conscientiously, the untenableness of them all, and have seen clearly from Scripture the divinity, so to speak, of believers' baptism—I mean its divine origin. God has ordained, God has appointed, God has approved it, and the Lord Jesus Christ himself submitted to it in his own case, saying, 'Thus it becometh us to fulfil all righteousness.'

Now, if you ask me, any of you, 'Why are you, after having been for some years a believer and a preacher of the gospel, about to be this night baptized? Why were you not baptized long ago, years ago, when you first became a christian?' My answer is 'When I first became a christian, I understood not believers' baptism, and I answer with respect to my being baptized now, that I am not this night baptized in profession of having just, for the first time, believed in Christ, or anything of that sort, as I humbly trust that by the grace of God I became a believer years ago. If you ask me, therefore, why this night I am baptized, I answer, Christ has said, 'Thus it becometh us to fulfil all righteousness;' and, never having been baptized, as I consider, aright, I desire this night to conform to the commandment of the Lord Jesus in this matter. And then again, on account of the peculiarity of my position, being called to teach the whole counsel of God, as far as I have learned it from Scripture, I could not conscientiously preach and teach believers' baptism without having been myself baptized; and again, I have been continually, during the last five years, applied to to baptize infants, and I have invariably refused. I have been continually applied to to baptize others, but I have not been able to accede to the request, because I have not been myself baptized. On these accounts, therefore, I am this night about to be baptized, and take what I believe to be the true position which the Lord Jesus Christ would have me occupy.

And now, dear friends, once more let me add, I look upon that baptistry as a grave. I have solemn feelings, God is my witness, this night concerning it. I call to mind the death of the Lord Jesus Christ. I believe I have been baptized into his death spiritually, and I believe that this outward form is one of the most solemn and sweetly appropriate and affecting that could be conceived to set forth this death with Christ and burial with Christ, preparative to resurrection with Christ and entrance upon newness of life. Baptism sets forth that death and burial with Christ, it is preparative to resurrection life with Jesus, and being, as I humbly trust, risen with him, I now, obeying his commandments, go through that form which

sets forth that death, and burial, and resurrection. I know that many of you here have come with strange feelings and thoughts. Your eyes, perhaps, many of you, are only directed to the outward ceremony, the mere fact of immersion. You will behold in it an exceedingly humiliating spectacle. Pride, I may say, in some measure, has kept me back from it—partly the desire to get Scripture upon my side and act with full conviction of conscience that I was right; but at the same time pride may partly have kept me back, and I believe it has kept many back, and it is a humiliating thing most assuredly to suffer oneself publicly before others to be immersed; laid, as it were, in a grave, helpless, and then, as it were, raised again from that grave. But I know from that Word that my Lord appointed it; and I know from that Word that my Lord himself observed it in his own case, having been thus baptized; and I know from that Word that my Lord approves it; and I see from that Word the spiritual meaning of it, and therefore I obey my Lord in this matter.

May the Lord add an abundant blessing upon the truths which have been now set forth; and may the Lord be with you all, and be with me this night in this ordinance, and in all things. Amen."

Poetry.

THANKFULNESS.

My God, I thank thee, who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and light;
So many glorious things are here
Noble and right.

I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain:
So that earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true:
Yet all with wings:
So that we see gleaming on high
Diviner things.

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To long for more:
A yearning for a deeper peace
Not known before.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast.

REST! SWEETLY REST!

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done;
Take the free gift, and make the joy thine own.
No more by pangs of guilt and fear distrest—
Rest, sweetly rest.

Rest, weary heart!
From all thy silent griefs and secret pain,
Thy profitless regrets and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and light at last;
Cast off the cares that have so long oppress—
Rest, sweetly rest.

Rest, weary head!
Lie down to slumber in the peaceful tomb,
Light from above has broken through its gloom,
Here, in the place where once thy Saviour lay,
Where he shall wake thee on a future day,
Like a tired child upon its mother's breast—
Rest, sweetly rest!

Rest, spirit free!
In the green pasture of the heavenly shore,
Where sin and sorrow can approach no more;
With all the flock by the good Shepherd fed,
Beside the streams of life eternal led,
For ever with thy God and Saviour blest—
Rest, sweetly rest!

Correspondence.

THE BAPTISTS IN NORTH BRITAIN.

We have often wondered that the Scotch, who are so famous as bible readers and opponents of everything Popish or Episcopalian, should so tenaciously hold fast by infant sprinkling. We presume it is because Presbyterianism, like those systems, is a national scheme, receiving state aid; and to support its *nationalism* it must embrace the whole community, young or old; and hence the admission of babies generally, who, when they grow up, are received into full communion whether converted to God or not. This is the great blunder of all national church systems. The letter we give below from a baptist minister in Essex will be read with pleasure, indicating, as it does, that light is breaking in upon the minds of many in the midland counties of Scotland.

"*Aberchirder, Banffshire.*—The labours of our dear brother, Mr. James Macfarlane, we are happy to learn, have been greatly blessed during his brief settlement over the church here. As instances of this, there have been the following baptisms by him:—January 1, two; 22nd, one; March 18, six; April 15, three; June 4, four; 24th, five; Aug. 26, two; Sep. 15, one; Oct. 8, two; amounting in all to twenty-six. On a recent tour through the north of Scotland, we were not a little gratified to find that during the great awakening, of late experienced in that part, an inquiry such as has not been known in former years has risen on the subject of baptism. Parties in many localities have been, to our knowledge, awakened to a sense of their danger and by that lead to read the New Testament for themselves, and, as the result of conviction, have had to travel many miles to seek an administrator of this ordinance. As an instance, we would merely mention the village of Aberchirder, which has the only Baptist cause within a radius of full twenty miles, and the only one, we believe, in Banffshire. Several of the candidates above recorded were the disciples of free and unshackled inquiry, who came all the way from Huntly, Rothiemay, Portsoy, Banff, and other places—a distance of a dozen miles or thereabouts—to apply for baptism. But 'offences must come.' Our Scotch Presbyterian friends seem to have taken an unpardonable offence at the spread of our principles. The frequent baptisms have driven them to arms, and caused them to form in battle array. The quiet villagers of Aberchirder were one sabbath morning startled with the somewhat novel announcement from the *Free Church* pulpit, that the sabbath following their venerable pastor was going to set the folks right on the baptismal question. This was followed by an open denouncement of the baptists from the *United Presbyterian* pulpit. And again, to make their opposition more sure, the *State Kirk* minister took up the blunted cudgel of his brethren, and, after the fashion of the Irishman's shillalah, wielded it right and left against the immersionists for three successive sabbaths. A striking instance this of Herod and Pilate becoming friends in their attempt to slay the truth. And lest the baptists should have a little life remaining, the Free Church minister has further spoken to his flock in the form of a treatise, of some 100 pages long. This treatise happened to fall into our hands, and a more miserable defence of Infant Baptism have we scarcely or never met with. The author, who by the bye sticks A. M. to his name, devotes full half of the treatise to prove that baptism is not essential to salvation—a theory he states the baptists hold! Alas! for his acquaintance with baptist views. This learned A.M. then profusely indulges in low invectives, and finishes up by denominating the baptists 'ignorant people,' and their teacher—meaning our brother Macfarlane—'a talkative novice.' Right glad are we to learn that a suitable reply to this miserable attempt is now in the press from the pen of our esteemed brother. Converts to our views are numerous in populous towns also, such as, Inverness, Banff, Peterhead, &c., but without a baptist teacher of any description to bring them together. Would it not repay the Highland Mission of Scotland to devote their attention to such inviting fields as these?

The result of our investigation goes to show that infant baptism in North Britain has had a severe blow dealt to it by the revival in that country, and that the immersion of adults has acquired a stronger hold than ever upon the minds of the people generally.

J. M."

Christian Activity and Revivals.

It is the custom of some to make an addition to the December number of a periodical, for which an extra charge is made, in order to bring in the Title, Preface, and Contents, with any other matter that may be in arrear. But, as we are not aware that this plan would be approved by our readers, we are under the necessity of abridging our usual matter this month, and of postponing some important communications. This is why we are compelled to omit at this time some valuable papers that would have come under the above headings, as well as our usual selections for the "Spiritual Cabinet" and "Reviews of Books;" and this must be our apology to W. A. for the non-appearance of his interesting remarks on "The Two Meetings in Ireland," which will be given in January.

Narratives and Anecdotes.

DUNGEONS OF THE INQUISITION AT ROME.

The following description is taken from "Continental Europe," by J. W. King. The time referred to is the era of the last Roman Revolution, when the Pope was a fugitive at Gaeta:—"In the month of March the Government ordered accommodations for stables for the National Artillery, and appropriated a part of the Inquisition, under the closed gallery of the second court. There the Father Inquisitor, a Dominican, resided, whom, strange to say, no one offended or molested. He offered no more resistance to the will of the Government than a protest; and he was allowed to protest. In order to obtain the required space to stable the horses, the walls were opened, when the workmen discovered an aperture. The ardent curiosity, which up to that time surrounded everything relating to the Holy Office, and the hatred against the government of the priests, suspended their regular labours. They removed the rubbish, and descended into a small subterranean passage, a place, damp, without light or passage out, with no floor but a blackish oleaginous earth resembling that of a cemetery. Here and there were scattered pieces of garments of ancient pattern, the clothes of unfortunate persons who had been thrown down from a trap above, seventy feet, and there found that peace which had been promised them in another form when leaving the Father Inquisitor. A penny of Pius VII. was picked up, which probably denotes the epoch when that abode of misery and despair was walled up. The rich soil was only begun to be removed, when human bones were uncovered in some places, and some very long locks of hair, which had doubtless ornamented the heads of females. The hands trembled, as well as the hearts, of those who persevered in uncovering and collecting those sacred relics. What temples had been shaded by these tresses? What had been the feminine crime? Who had sent spies to seize these poor victims and cast them into the horrible dungeons, now startling and harrowing the feelings with their revolting expositions? Poor martyrs of ignorance and fanaticism, torn, perhaps, from the arms of a dear mother, to walk the dreadful and unnatural cloister, and swell the ranks of that vast band who have passed from time into eternity without the light of one single friendly eye to beam across the dark way, or one well-known tongue to ask, Whence goest thou, and when wilt thou return? Gone, all gone, without one tear of pity, one sigh, or even a

handful of nature's blessed dust to cover their cold beautiful limbs. But to return. Many of the spectators carried away pieces of the macerated earth and hair, as amulets against the tyranny of the Pope. It is certain that the trap-door swallowed victims of whom it was important to the Holy Office to destroy all traces, because the Foro, or judgment-hall, is over it, in the second story of the first edifice, and exactly under the vestibule of the chamber of the 'Second Father Companion,' which adjoined the hall of the tribunal. The modern prisons are contiguous to the last court, which has been converted into a garden. Each of those prisons is a very small cell, to contain only a single person, being in two storeys and all alike. They are accessible by an exceedingly narrow corridor, like the cells of a convent. The walls of this passage are everywhere covered with pictures, and inscriptions commenting upon them, which intimate the nature of the place. At every step, and near every door, the solemn figure of Christ confronts you in the most threatening and condemning manner; and on every side are Scripture passages and mottoes, all sentencing the poor victim to eternal flames. The most terrible of the inscriptions were erased, when the Pope fled, by some interested hands. The holy community had no notice whatever to quit, consequently the direst disorder and filth was everywhere seen. Here and there were worn-out cushions, coverlets, chairs and tables, and old clothes of prisoners who had died in the cells many years previous. In a certain very small cell were articles which indicated horrible secrets—a piece of a woman's handkerchief, of large size, and an old bonnet of a girl about ten years old. Poor little child! In another cell were found four sandals, several nuns' cords, a small spindle, caskets containing needles, crucifixes, unfinished stockings, with the knitting-needles still well-pointed, and an infant's couch. The walls of these cells were covered with inscriptions, some of which expressed despairing grief, but most of them resignation, even in that abode well fitted to bend the most iron will. Under the two courts subterranean apartments abounded, communicating with each other. A few only were solitary; and to these but one way of access—a trap-door. To the ceilings were still fastened iron rings, which formerly served for torture, and afterwards to suspend provisions. In one cell on the ground floor, in the second building, a square piece of marble was observed, which looked like the cover of a hole. It was raised, and beneath was a vault, which proved to be a place of silent death. Not a ray of light ever could have entered, except when that funeral slab was raised for a moment to plunge the victim into the abyss below, to die of hunger in the cold and darkness, and amidst a stillness unbroken unless by his own cries and prayers. A portion of those subterraneous apartments were closed in the present century, or near the close of the last, as was plainly discovered by a careful examination of the walls which had shut them in, and which had been artificially colored with a greyish hue to make them look old. This artifice was accidentally discovered. The rubbish having been removed in one place, indications of a stone staircase were observed. It was cleared thirty steps down. At the bottom was a small chamber, filled with a mixture of earth and lime, and which proved to be but the first of many others like it. At last! at last! the prisons of Pius V. were discovered. Along the walls were recesses, hollowed out like dovecotes. Here the condemned were buried alive, being immersed up to the neck in slack lime. In some instances it was evident they had died slowly and of hunger. This was inferred from the position of the bodies, which people in great numbers that horrible abode; and marks were seen in the earth of movements made in the convulsive agonies of the last moments to free themselves from the fatal mortar closing about their limbs. The bodies were in lines opposite to each other; the skulls not at first discovered were afterwards found heaped up in a corner, evidently the work of some poor wretch or myrmidon, who found them scattered about the floor as they had fallen from their trunks. One word as to the trials, and we will leave this stagnant atmosphere, rank with the blood of centuries of wholesale and secret murder. The hall of the dreaded tribunal, over which presided the Dominican Commissary of the Holy Inquisition, was the interior of the first fabric. This was very simple, adorned only with a colossal figure of Pius V. at the end. Above the seat of the Father Inquisitor was a crucifix, with the image

of the Church trampling upon Heresy beneath it; and hard by was the terrible Dominican Guzman. On the sides opened two doors. That on the right led into the room of the first Father Companion, and that on the left to the second Father Companion. These two magistrates of ancient times assisted the High Procurator of the Inquisition in discovering offences, and in converting the condemned offenders, to which latter office they devoted themselves in the following manner. When a trial was ended, and it was important to the Holy Office to dispose of the condemned person without a public execution, he came in, conducted by the first Father Companion, who exhorted him to repent, to consign everything to the hands of Divine compassion, which punished him on earth to purify, and would glorify him in heaven; he pressed him with insidious interrogations, in order to discover more of his offences, and to find traces of other offenders; and finally, blessing him if he confessed he was contrite, he pretended to send him to the second Father Companion. The guard who awaited him, well knowing the arrangements, conducted him towards the apartment on the other side, opened the door, and stopped short without passing it. As soon as the poor prisoner touched the spot near the threshold, the floor gave way, and he fell through the trap-door into his tomb! And these are the words still written over that door:—'*Chamber of the second Father Companion.*'"

Baptisms.

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sabbath, and is likely to have little rest during his sojourn here. He has found favour in the sight of all here, and his visit, we believe, will serve to cement more closely the heavenly bond of brotherly love, which can only be broken by selfishness, the root of all sin.

Your's faithfully,
W. E Gordon,
C. C. Seymour."

Delhi.—The *Calcutta Christian Intelligencer* for June, contains the following remarks on the success granted to the Baptist Mission in Delhi.

"We have received a letter from a christian friend in the North-West Provinces, questioning the reality of these baptisms as actual additions to the native christian church from the Hindu or Musalmán population. Our correspondent says, he has been informed by sundry persons of credit, that many of these baptized persons were baptized before in other missions; but having left those missions from one cause or other (as is common with native christians) came to Delhi, and were there baptized again (i. e. immersed) by Mr. Smith, as is usual with the baptists, who count as nothing any baptism that does not include the complete immersion of the body. We mention this statement of our correspondent—(who is no idle gossip)—with a view to ascertain how the facts of the case really are. He mentions one intelligent native christian whom he had met with, and who told him of a daughter of his at Delhi, whom the missionaries there had been trying to induce to consent to be re-baptized. We think with our correspondent that it should be stated 'whether the persons baptized are simply proselytes from some other denomination of christians, or whether they are *bonâ-fide converts* from heathenism.' It is to elicit this information we here refer to the matter."

In reference to these observations, Mr. Smith has written:—

To the Editor of the Christian Intelligencer.
Landour, 19th June, 1860.

Dear Sir,—A friend has forwarded me the remarks in your last number intimating that the baptisms at Delhi are not of converts from heathenism, but proselytes from other churches. I regret that evil insinuations should have been thus widely circulated, as I think them calculated not only to injure us, but missions generally. I can assure you the Delhi Baptist Mission is not a proselytizing one. We preach daily to the heathen, and endeavour to improve our native converts; but we never expend our energies in trying to get people from other missions.

Your correspondent is right in stating that we believe baptism to be nothing less than the immersion of the whole body in water, and hence when men from other missions, whom we believe to be actuated only by a desire to obey the truth, apply to us, we immerse them; but in no case do we seek or persuade such. It is a rule on which I most strictly act never to introduce the subject of baptism to native christians, hence I have no hesitation in giving a positive denial to the statement of the 'intelligent native christian' regarding his daughter. I have known scores of instances of unsuccessful applicants for immersion, going direct to missionaries of other denominations, and in order to excite their sympathies, charging us with trying to make them baptists. Worthless men use no plea more frequently, or with greater success. During last year ninety-four were baptized at Delhi; of these five had been previously connected with other missions: as small a proportion of proselytes, I venture to say, as any mission in India can show. Perhaps it would have been better to have stated this in the Annual Report, but it never occurred to me, and hence it was omitted.

It is, however, probable your correspondent refers to five men who have this year joined our church from the Mulliyana Mission. The facts of the case are as follows. Many of their family connections belong to our churches in the neighbourhood of Delhi, and through them, I believe, their attention was first called to the subject of baptism. On their first visit to me I not only discouraged them, but said much to induce them to continue their present connexion. I told them we should not employ any of them, nor spend a pice in connexion with them; that all they would receive from us was instruction; and in order to undeceive them, should worldly policy be at the bottom of their movements, I refused them even common hospitality. Their visits were repeated time after time, involving a journey on foot of eighty miles, and that too without receiving even refreshment from us. Such perseverance, with both labour and cost, where it

appeared to us no worldly motive could exist, led us to entertain their application, and, after examination, they were immersed at Delhi. It has been stated that they are not good men. We have made all the inquiry in our power, both in their own village, among their neighbours and elsewhere, and we can find no ground for the charge. Should proof be ever forthcoming of their unworthiness, we shall of course at once discard them.

No one can more deeply regret than myself the sad necessity that compels us to immerse those who have been previously sprinkled by missionary brethren whom we love and honour. It is a subject that has caused me many anxious thoughts, and I should be only too thankful if I could get rid of the difficulty without doing violence to my own conscience. I heartily rejoice in the progress of every evangelical mission, and I pray that the time may soon come, when God's people shall be one in a more perfect sense than infirmities of both heart and understanding now permit them to be.

Believe me, dear Sir,
Your's faithfully,
JAMES SMITH.

This communication ought, we think, to be satisfactory. We are glad Mr. Smith has written with so much gentleness in reply to the injurious observations of the *Christian Intelligencer* and his christian friend. Both these gentlemen have attempted to screen themselves from rebuke by putting forth their charges as *what they have heard*, and with a professed desire for fuller information. Many a slander has been put in circulation in the same way before—and has done its work long after full and satisfactory refutation of it has been given. Had christian candour and courtesy been taken into their counsels, it might have been suggested to them to inquire first and publish afterwards.

Oriental Baptist, July.

JAMAICA, *Salter's Hill.*—On Friday, Sep. 28, in a stream at John's Hall, eight males and eleven females were baptized by Mr. Dendy, pastor of the church at Salter's Hill. This missionary church is now of thirty-five years' standing. The following particulars of the baptized may be interesting; the ages of fourteen ranged from eighteen to twenty-four years, the remaining five from thirty to forty. Fourteen of the number have had, or now have, parents who are members of the church; fifteen have more or less had the advantage of day school instruction; sixteen can read the Bible with tolerable fluency; eight are Sunday school teachers. After the baptism, an interesting service was held in the school-room, when an address was given suited to the occasion. On Lord's-day, Oct. 7, the newly baptized were publicly received into full communion with the church, in the presence of a large number of spectators.

DOMESTIC.

CROXTON, *near Eccleshall, Staffordshire.*—On Lord's-day, Oct. 28, a new chapel for the use of baptists was opened in this village by Mr. L. J. Abington, of Hanley. In the evening, three believers were baptized in the presence of a crowded assembly, few of which had ever witnessed such a scene before. On the Wednesday following, a lecture was given by Mr. Abington, after which seven friends were formed into a church, and the Lord's Supper administered to them. This new cause is the result of the persevering efforts of two baptist brethren, one from Wycombe and the other from Hanley, who have recently settled in the place. A deep impression was made, and it is hoped that additions will shortly be made to the little band thus united to bear their testimony to the truth and authority of the Word of God.

RUGBY.—On the last Lord's-day in October, our pastor, Mr. Angus, had the pleasure of baptizing four disciples into the names of the Sacred Three, in the presence of a large and devoutly attentive congregation. It was felt to be a solemn and deeply interesting service. The Spirit of the Lord is moving amongst us, and the fruit of His work we hope soon to gather.

BINGLEY, *Yorkshire.*—An aged candidate was baptized on Nov. 4, after a sermon by Mr. Harrison, from "Follow thou me." Our friend went through this self-denying rite with courage and composure, and now goes on her way rejoicing, happy in having been permitted to follow her Lord's example.

H. G.

NEWPORT, *Isle of Wight.*—Mr. A. C. Gray baptized three believers on the first sabbath in Oct. Two other candidates who were to have been baptized at the same time, were prevented by illness.

NEWBURY, *Berks.*—Some time has elapsed since you reported any baptisms at Newbury. It was not because none have taken place, but because no friend here sent you the intelligence. During the last twelve months our pastor has had the satisfaction of immersing forty friends in our new chapel. The last baptism was on Oct. 28, when eleven believers followed their Saviour in this sacred rite. Some of these cases were of a very interesting character. Among the candidates were a husband and wife, and wife's mother, an old lady in her 78th year; these three, who reside near one of our village stations, were brought to Christ by reading Mr. Spurgeon's sermons. They were staunch church people till very recently. Another was a young woman who had been residing in the family of a neighbouring clergyman, where she was confirmed; but after this ceremony, divine things took so powerful a hold upon her mind, that she had no peace till she came to Christ. Soon her attention was attracted to the subject of christian baptism; she saw her duty clearly, but knew not to whom she could apply on the subject. At length she opened her mind to her master. He told her she had been baptized, and tried to quiet her mind by such arguments as clergymen are apt to employ on this question. But they were of no avail, and she was obliged to leave his service. All this time she was exceedingly unhappy. On coming, however, to Newbury market one Thursday, she fell in with one of our country members, and told him all her feelings. He brought her at once to our minister, Mr. Drew, who, having made every inquiry about her and finding all she said to be correct, baptized her with the rest on the last occasion. Her father also, an old man, 76 years of age, was baptized at the same time. Thus is the light spreading, and will spread. T. S.

NORTHAMPTON, *Princes Street.*—We had another interesting baptismal service on Lord's-day, Nov. 11, when seven followers of the Lamb were buried with him by baptism into death, and then raised up with him to walk in newness of life. These, with eight friends from other churches by letter, were received into our fellowship at the Lord's table. It was altogether a delightful day, and we felt that the Master was with us of a truth. We have others waiting to follow their Lord in the same good old way, and more inquiring what they must do to be saved. We rejoice in the Lord, who is worthy of all praise for his goodness to us and to them. T. T.

LEICESTER, *Carley Street.*—On Wednesday evening, Oct. 3, after a discourse by our new minister, Mr. James, from "These are they which follow the Lamb whithersoever he goeth," four believers were baptized on a profession of their faith in the Lord Jesus. On the following sabbath these, with several from other churches, were received into our fellowship. And on Wednesday evening, Oct. 31st, Mr. James, after a discourse on the subject, baptized six more; four of whom were then, or had been, connected with the sabbath school. These were also added to the church. We are thankful for these additions, and hope others will soon follow. T. S.

CARDIFF, *Bethany.*—Mr. Tilly immersed three males and four females on the first sabbath in November. One of these was a Wesleyan; but as there was no English baptist cause in the parts where he resided, he came to Cardiff, a distance of more than thirty miles, in order to obey his Lord's command. The other six were added to the church the same day. J. J.

IPSWICH, *Turret Green.*—On Thursday evening, Sep. 7, our pastor, Mr. Morris, had the pleasure of baptizing six candidates, who were received into the church the following sabbath. Among these were two who professed to have received good impressions in our sabbath school, and two were husband and wife. May they all remain steadfast, and may their example be followed by many more!

G. R. G.

LEEDS, *South Parade.*—On the last sabbath in October, after a sermon by Mr. Edwards, ten disciples were baptized on a profession of faith in the Son of God. They were mostly young persons connected with the sabbath schools. Thirteen more are candidates for baptism.

Byron Street, General Baptist.—On Lord's-day evening, Nov. 11, after a sermon by Mr. Horsfield from the words, "Mighty to save," three males and four females were baptized. The chapel was crowded.—Things are wearing a more pleasing aspect at *Call Lane Chapel*. The congregations are much on the increase. There are six candidates for baptism.

J. S.

CARLTON, *Beds.*—After a sermon from "He that believeth and is baptized shall be saved," Mr. Silverton baptized a believer in Jesus, on Lord's-day evening, Nov. 11. This dear sister was about to return to America, having been to England for some months to visit her friends; but she felt it a sacred duty, ere she quitted her native shores, to fulfil her Lord's command and be baptized in his name. She hopes, God willing, soon to return to dwell with the people of her choice.

BLUNHAM, *Beds., Old Meeting.*—We had a baptism of three in May; and in July of one, whose experience furnished another pleasing instance of the grace of God. In September one more, an aged female friend; and in October, a husband and wife thus put on Christ. On each of these occasions the presence and blessing of God was enjoyed.

BRAINTREE.—We are thankful in being able to report that God is graciously blessing the labours of our pastor. We baptized four candidates in June, and on the first sabbath evening in September eight more disciples of the Saviour put on the profession of his name in baptism. These, with one restored, were added. May they all be found at last among the sanctified and saved in Christ Jesus our Lord. A. A.

MALTON, *Yorkshire.*—We had, what was to us, a peculiarly interesting baptismal service, on Lord's-day evening, Oct. 28, when our pastor, Mr. Shakespeare, baptized a father, mother, and daughter, who were thus admitted together into the Saviour's fold. The chapel was crowded and much interest excited, both as regarded the candidates and the ordinance.

SWANWICK, *Derbyshire.*—Three believers in the Lord Jesus were buried with him in baptism, Oct. 19, by our friend and former pastor, Mr. Pottenger, lately of Newcastle, and now of Rawden College. One of the candidates was approaching fourscore. The service was of a very solemn and impressive character. Thanks for the Tracts you sent us.

[Several Reports of Baptisms remain for our next.]

Baptism Facts and Anecdotes.

WHY DO THE BAPTISTS IMMERSE THE SUBJECTS OF BAPTISM INSTEAD OF SPRINKLING THEM?

BECAUSE they believe that mode to be the only real performance of the ordinance.

In support of their views respecting the *mode*, they maintain that the Greek word, of which baptism is but the English form, properly and exclusively signifies *immersion*; and that, consequently, the command to baptize can only be fulfilled in this manner. Hence the idea entertained by many that the application of water in any way, by sprinkling, pouring, or plunging, is equally legitimate, they entirely repudiate. In the critical discussion of the subject some of their body also zealously argue that immersion is not at all a *mode* of baptism, but is baptism itself, on the same ground that to represent immersion as a mode of immersion would be a palpable absurdity; and this would seem obvious enough, if it be admitted that the Greek term can only be represented by the word immersion. In proof of this the baptists allege:—

1. That the term is used in the sense of immersion throughout the whole extent of Greek literature, as the dipping of a pitcher in water, dipping an arrow in poisonous matter, dipping a pen in ink; that persons the most profoundly skilled in the original language of Scripture, and in the history of the Christian Church, have admitted this to be the primary signification and the primitive practice, and that the use of the term in the modern Greek corroborates this translation.

2. That the circumstances attending the administration of the ordinance of baptism at the introduction of Christianity, as recorded in the New Testament, are equally significant and conclusive. They remark that persons were "baptized in Jordan" (Matt. iii. 6; Mark i. 9); "*in the river* Jordan" (Mark i. 5); that baptize cannot, therefore, mean *to pour*, because to pour applies to the *element*, not

to the person; and in that case the water would be said to be poured upon the person, not the person poured in or into the water; nor can it mean to sprinkle, for it is evidently needless to place a person *in a river* to sprinkle a little water upon him, nor is it ever done by those who maintain that sprinkling is baptism. The baptists also remark that, Jesus, after having been baptized, "went up straightway out of the water" (Matt. iii. 16); that "they went down both into the water, both Philip and the eunuch;" that the latter was baptized while there, and that they both came "up out of the water" (Acts viii. 38, 39); circumstances which plainly show that to baptize is to dip under water. They also refer to the expression, "buried with Christ by baptism," as implying that in baptism persons were "buried" in the water; and that when the gift of the Spirit on the day of Pentecost (Acts i. 5) is called a baptism, and our Lord says of his last agony, "I have a baptism to be baptized with" (Luke xii. 20), there is an evident allusion to the *fulness* of that gift and the depth of those sufferings, both of which find an emblem in immersion, but none in the use of a little water, as in pouring or sprinkling.—(Dr. Cox, Article in "Cyclopædia of Religious Denominations.")

Denominational Reason Why.

Sabbath Schools and Education.

JAMAICA, SALTER'S HILL, ST. JAMES.

At this Baptist Missionary station, on Oct. 5, a public meeting was held of the old day scholars. The Rev. John Clarke, of Savannah-la-Mar, presided. An address had been prepared, and was presented to Mr. Dendy, the minister of the station, who had established the school twenty-four years since, and who had also five other day schools connected with the station. The address having been read by one of the old scholars, a reply was given by Mr. Dendy, expressive of the interest he had felt in the young of Jamaica, which had induced him to incur the responsibility of opening and sustaining so many schools; that it had been his aim to make them as efficient as he could, and that he had had the pleasure of securing ministers and others, not only of their own denomination, but from among Presbyterians, Moravians, and Wesleyans, to examine the schools, and that recently the deputation from the Parent Society had seen and examined some of the classes. He further stated that since these schools were opened, at Salter's Hill 1,026 had been admitted, and in the other schools 1,971, making a total of 2,997 scholars.

Resolutions were moved and seconded, with appropriate speeches, and carried, expressive of gratitude for the advantages enjoyed, and of regret that in some instances they had not been duly improved; their obligations to support day schools and similar institutions in Jamaica, that their country might advance in intelligence, and that an example might be set, "that freedom, connected with education and christianity, can elevate any class of people, although their ancestry may have had to endure bitter bondage, and in that state have had no opportunity of mental elevation." Thanks were also presented to the minister for the deep interest he had taken in the work of general education, and the constant attention he had paid to the promotion of the best interests, for time and eternity, of the people of the district. This was, perhaps, the first time that such a meeting had been held in Jamaica. An education based on christian principles is one of the wants of Jamaica, and friends in England, perhaps, could not do a greater service than aid the day schools connected with the denomination, that are, in the midst of many difficulties, sustained on the voluntary principle.

[We have also received the "Annual Report of the Day Schools connected with the Jamaica Baptist Union," extracts from which, of a very gratifying character, we shall give early next year, together with some further remarks on "State Aid, *versus* Voluntary Education" in England and Wales.]

Religious Tracts.

HAMBURG.

THE distribution of tracts by the voluntary agency of the congregations connected with the Hamburg Tract Society continues to be very extensive. They have lately circulated in Bavaria, 5,000; in Bremen, 10,300; in Denmark, 86,800; in Hamburg, 74,445; in Hanover, 33,400; in Hesse, 56,200; in some minor Duchies, 7,100; in Norway, 8,000; in Austria, 2,000; in Oldenburg, 30,950; in Prussia, 291,321; in Switzerland, 11,000; and in America, 17,500.

"The field," Mr. Oncken writes, "is constantly widening. I received a letter from a christian brother at Bucharest,* in which he says, 'In great weakness, but impelled by the need of our fellow-countrymen, we have just formed a Tract Union. Three tracts, "A Call to Repentance," "The Best Friend," and "The Brazen Serpent," are already printed in editions of 1,000 each. We have here 20,000 German residents, with very insufficient evangelical instruction. Something must be done to offer salvation in Christ to them, and we hope by our tracts to make a beginning.'"

The Hamburg Society has lately sent out seventeen missionary colporteurs who had previously passed through a course of instruction, and who are paid agents. These were supplied with 90,000 tracts, and it was expected that before the close of the year they would require at least 70,000 more.

The agents generally speak of success and encouragement as attending their efforts, the best proof of which is in the progressive enlargement of the congregations, all the members of which became, in their turn, diligent tract distributors.

* City of Joy, a seaport of European Turkey.

Intelligence.

BAPTIST.

FOREIGN.

QUEENSLAND.—From the *Ipswich (Australia) Herald*," of Aug. 31, just received, we copy the following paragraphs.

Baptist Tea Meeting.—A Tea Meeting was held in the new baptist chapel, in West Street, on the occasion of the opening of that place of worship. A melancholy interest was associated with the meeting, from the fact of the respected pastor of the congregation, the Rev. Thomas Deacon, being on his death-bed at the time, in the adjoining cottage. The chapel was crowded, and many were unable to obtain seats. After the good things provided were done justice to, the Rev. Mr. Wilson took the chair. The other speakers were the Rev. Mr. Voller, of Sydney; Messrs. Curnow, and Weiss, and Messrs. Roberts, H. M. Reeve; W. Southerden, of Maryborough; and Kingsford, of Brisbane. From a statement made by Mr. Roberts, it appeared that the cost of the building was £190—the ground being the gift of Mr. Deacon—and the fittings, &c., it was estimated would amount to about £40. To defray this debt, £169 10s. had already been raised by voluntary contributions, and £15 had been promised. There was reason to hope that at the conclusion of the opening services, the chapel would be almost, if not entirely out of debt.

The Rev. Thomas Deacon.—We have to record this week the loss of a venerable and valuable member of the community, the Rev. Thomas Deacon, a notice of whose death will be found in another column. Mr. Deacon was born in the year 1788 in the county of Essex. He removed whilst a youth to Leicester, where he received those impressions of the value of religious truth, which gathered strength with his progressing life. He early began to preach in the neighbouring villages and hamlets. In 1844 he was invited as assistant preacher by the church presided over by the Rev. Mr. Pike, at Bourne. His only surviving son being a sufferer from pulmonary disease, for the benefit of his health quitted his native country, and came to Queensland in 1849. This formed a bond of connection with these shores, and finally induced him to forsake the land of his birth, and follow his son to this town. He arrived in this colony in 1850, and immediately commenced here that course of Christian activity that had previously marked

his career. In 1852 he opened a cottage for public worship, and under his auspices a church was formed, consisting of members of the Independent and Baptist persuasion, and which formed the starting point of the present Congregational Church. He remained the pastor until the arrival of the Rev. Mr. Griffith. In the year 1853 he followed to the grave his son, a talented young man, loved in his life, and lamented at his death by all who knew him. It was always a strong desire of Mr. Deacon's to see established in Ipswich a place of worship, maintaining and enforcing those specific views he held as a Baptist—and this wish was happily realised. With a few friends of this communion he met at the commencement of this year and formed a Baptist Church, of which he was chosen pastor. It being determined to erect a place of worship, he generously gave a piece of ground for the building, and had the pleasure of being present on the first Sabbath on which Divine Service was held. On Wednesday morning he breathed his last. His remains were followed to the grave, notwithstanding the inclemency of the weather, by a large concourse of his fellow townsmen, anxious to pay this last tribute to one they much respected. Mr. Deacon was twice married, and leaves a widow and grandson to mourn his loss. Our deceased townsmen was so well known that to sketch his character would be superfluous; suffice it to say, we have lost a christian, a friend, and a citizen, who has left the world the better for his having lived in it.

DOMESTIC.

BIRMINGHAM, *Heneage Street.*—A handsome fine-toned organ having been erected, a tea meeting of about 350 friends was held on Monday evening, Oct. 29th; the trays gratuitously furnished by the ladies, producing twenty pounds, which, with subscriptions, left only ten pounds unpaid. This sum, with four pounds over being at once obtained. The choir sung the "Hallelujah Chorus." Mr. Hanson, the pastor, was then presented with twenty volumes of valuable books, and a handsome timepiece. A few weeks ago, the ladies presented Mrs. Hanson with a beautiful inlaid portable writing desk, well furnished with materials. This was an auspicious meeting, indicating the harmony which exists between pastor and people. May it be increased and perpetuated!

J. B.

REGENT'S PARK COLLEGE.—Five students have taken their degree of B.A., in the London University; viz: T. N. Roberts, E. C. Pike, W. Jardine, E. Hughes, and H. Fox. —We observe that a "Carey" scholarship has just been founded at this college, by Mrs. Blair, of the Bridge of Allan, Scotland.

THE BOARD OF LONDON BAPTIST MINISTERS adopted, with but one dissentient, the report of its committee, reprobating the position of Dr. Baron Stow, of Boston, in relation to slavery, and recommending that, with regard to other ministers from the United States, none of them shall be received into fellowship unless they expressly disavow all complicity with the sin of slaveholding. It further appeared that the board had unanimously resolved to address its co-religionists in America on their duty in this important matter. These facts having been considered, it was resolved by the London Emancipation Committee, to "express its hearty admiration and gratitude to the London Board of baptist ministers for the praiseworthy fidelity to the cause of freedom and christian purity which they have displayed in their recent action upon the great question of American slavery; and that this committee would further express its earnest hope that so good an example, and one so pre-eminently calculated to exercise a beneficial influence upon the temporising of pro-slavery churches of America, will be speedily imitated by every other religious denomination in the British empire."

ROCHDALE, *Additional Testimonial.*—On Monday, Oct. 29, a deputation from the inhabitants of Rochdale waited upon the Rev. W. F. Burchell, who has held the pastorate of the baptist church for a score of years, for the purpose of presenting a farewell address, to which were appended the signatures of John Bright, Esq., M.P.; the Mayor, (Thomas Ashworth, Esq.,) six other magistrates, nearly all the dissenting ministers of the town, Richard Scott, Esq., the Town-clerk, Aldermen Healy, Livesey, and Stewart, and those, of numbers of all classes of the inhabitants. The address was accompanied by £175 10s. in newly-issued gold, and the presentation was made by O. Ormerod, Esq., being privately conducted, at the request of the reverend gentleman, who was deeply moved by this general token of respect. In the evening, the mayoress, accompanied by several ladies, waited upon Mrs. Burchell, and presented her with a timepiece, suitably inscribed, a case of silver dessert knives and forks, and a silver shawl pin. Mr. Burchell left on Wednesday morning for Blackpool, his new sphere of labour.

Manchester Examiner.

SCOTLAND.—The fifth anniversary of the Association was held at Glasgow, Oct. 25. Six students had received instruction for the ministry, from Dr. Paterson; one of whom was settled at Paisley, one had gone as a missionary to India, and another was going to Islay. Seven other applications had been made, and six were approved. The recent revivals occupied much of the attention of the brethren.

DERBY, *Sacheverel Street.*—We have already informed our readers that the friends at this place have resolved to erect a new and handsome structure on a very eligible site. Mr. W. Jones, the pastor of the church, informs us that the foundation stone will shortly be laid by Sir Morton Peto, Bart., M.P. The erection will be worthy of the denomination, and will be completed in about fifteen months. The design has met with warm approval and support from all classes in Derby, and Mr. J. expresses his confident belief that it will meet with kind support from those competent friends of the body, who are ever ready to sanction and aid an undertaking of such importance. In furtherance of the object, a BAZAAR is in preparation, which it is designed to hold in the spring of next year, as stated in the advertisement on our cover; to which we would direct the special and immediate attention of our lady friends, and dealers in, or manufacturers of, such articles as are usually exhibited on such occasions.

CRANFIELD, *Beds.*—The 200th Anniversary of the formation of the baptist church was held, Oct. 17. Various services were held for prayer and preaching. After the tea meeting, Mr. T. Owen, pastor for nineteen years, read a history of the church, from which we learn that it was founded by the Rev. W. Wheeler, rector of the parish, in 1660, who gave up one of the best livings in the county for conscience sake. Several ministers delivered animated and instructive addresses. The day will long be remembered with profit and pleasure.

EASTCOMBE, *Stroud.*—The chapel here having been rebuilt, was opened for Divine worship, Oct. 2 and 14. On the former day a tea meeting of 450 was held after a sermon in the afternoon by Dr. Winslow; Mr W. G. Lewis, of Cheltenham, preaching in the evening. On the morning of the 14th the pastor preached, and Mr. Penny of Clifton, in the afternoon and evening. Collections, subscriptions, and tea profits, realized £300. The new chapel is a neat substantial edifice, in the Grecian style.

RYDE, *Isle of Wight.*—Since Mr. J. B. Little came amongst us, not yet a year since, we have enjoyed more prosperity. It was eight years ago last summer since we had a baptism. But, in July, Mr. L. baptized six friends, and on the 14th of October, seven more thus put on Christ. We have hope now that our prayers and the prayers of many on our behalf will be answered. R. S.

EYE, *Suffolk.*—At the Jubilee of the erection of the chapel, the formation of the church, and the ordination of the first pastor, a tea meeting was held, Oct. 4, when a history of the church was read, and Mr. W. Lloyd, the pastor, was presented with a handsome donation of books.

LONDON, *Camden Road.*—Mr. C. H Spurgeon preached two sermons at the fifth anniversary, Oct. 23. Crowds attended, and many could not enter. Three years ago, when Mr. Tucker commenced his ministry, the church numbered 55, now it numbers nearly 300, and vigorous efforts are now being made to clear off the debt, which in April last, was £2,800. Next year they hope to obliterate it.

Borough Road.—We are free from debt, but we required about £50 for incidentals, and so our pastor preached on our twenty-first anniversary in October, and we obtained not far from what we required. The cause of the Redeemer prospers amongst us.

H. C.

SMARDEN, *Kent.*—We have at length succeeded in clearing off a debt of £100 on our chapel, after sermons, Oct. 28, by John Noble, Esq., formerly of Boston, now of Brighton, and by Mr. Rofe, our former pastor. We had a large tea meeting next day, and some stirring addresses. It was a happy season.

REV. W. BROCK, at a meeting of the Regent's Park College, observed, "it was true that he had been honoured with a doctor's diploma, but as it was not his intention to accept the title, he trusted his friends would not honour him with it."

STAFFORD.—It affords us much pleasure in being able to state that the friends in this county town, have now completed the erection of a place of worship, which was opened on Lord's-day, Oct. 21, with sermons by the pastor, Mr. C. T. Keen.

COATE, *Oxon.*—The friends here cleared off the remainder of a debt of £400, incurred in improvements, after sermons and a tea meeting, Oct. 24. The first place of worship was erected in 1657, and this about 100 years ago.

KINGSTON-ON-THAMES.—A friend at this place says:—"When Mr. Medhurst came to Kingston the members of the church were 62, and not *nine*, as reported in your October number, (page 323,) and the number added to the church was 185."

BRIGHTON, *Bond Street.*—The friends here are now erecting a new place of worship to seat 800, on the old site. After the last sermon on Sep. 2, the pastor baptized three friends before a crowded audience.

REMOVALS.—Mr. G. Phillips, of Mochdre, to Evenjobb and Gladestry.—Mr. E. Pledge, late of Eythorn, to Upton-on-Severn.—Mr. F. Johnstone, of Glasgow, to his former charge at Edinburgh.—Mr. F. Timmis, of Regent's Park College, to Olney.

RECOGNITIONS.—Mr. S. J. Wheeler, at Sharnbrook, Sep. 27.—Mr. T. Williams, of Pontypool College, at Longtown, Oct. 15.—Mr. T. Rees, of Haverfordwest College, at Maesbrook, Salop, Oct. 25.

SOOAGAON, CHAPEL BUCKERGUNGE, BARISAUL.

MISSIONARY.

INDIA.—VISIT TO DELHI.

The missionary brethen, Thomas Evans of Muttra, and John Bernard of Agra, remark of their visit to Delhi:—

"We were not a little cheered to see the change for good which had taken place in Delhi since the storm of 1857. Storms do purify and cool the foul hot air of India, and doubtless the late outburst of fury which swept over this country, has tended greatly to clear its moral atmosphere. Heathenism and Muhammadanism had fair play to exhibit their real character, and the monsters let loose, astonished the world with their horrible deeds. No man, in his proper senses, however little he may care for the spread of Christianity, can ever again say that Hinduism and the creed of the false prophet, are *harmless* institutions, which should be respected. Late events have proved what they are, and further opportunity only is needed to give fuller and stronger evidence.

The evidence already given was so frightful in its nature, that even many of those who worshipped the beast and the prophet, were led to consider and to ask, "Can this be from God? Can such be the fruits of true religion?"

That the city of Delhi, the scene of so much cruelty and bloodshed, should have been chosen by God for the special outpouring of his Holy Spirit, might appear strange to some. The truth is, it is *thus* that our God works. And to make Delhi, bloody Delhi, the object of his special love and mercy, is in perfect unison with the character of him who told his disciples to give the *first* offers of pardon to the *people of Jerusalem*, and who on that city *first* poured out his Holy Spirit most abundantly. His ways are not our ways, (and well for us they are not,) nor his thoughts our thoughts. He would magnify his grace by bestowing it most freely on the most unworthy and rebellious. Blessed be his holy name!

Our stay in Delhi was truly interesting to us. We felt a deep interest in the place. Almost every glance we took, brought to memory some striking events.

The palace, the bank, the magazine, the gates, the bastions, the *site* on which stood the house of the late Wilayat Ali. The houses of Aldwell, and Thompson, all these (and many more such objects) presented to our mind events of the deepest interest.

But this interest for the most part was of a painful nature, as it was associated with sad and cruel deeds, which made the heart sick to think of. It was therefore very pleasing to have the mind drawn to things of another nature. On two successive sabbath-days had we the pleasure to accompany a crowd of native christians to the banks of the Jumna to see new converts following the Saviour through the watery grave. One of these was a man well versed in the Gospel. He had been taught the truth many years ago by the laborious Thompson, and though he knew it well, he had resisted his convictions till now he was brought to obey the truth. He was a Kubir panti guru and as such, his conversion, and profession of Christ, were the more interesting. May he prove a faithful and useful disciple.

I also had the pleasure to witness an interesting service to set apart a native pastor over the newly formed church in the old fort. This church consisted of some fifty members, all recent converts, and therefore much in need of constant instruction. Bugwan, the pastor, is an old experienced christian and well adapted for this important office. How cheering to think that this old fort which not long ago was crowded with rebellious sepoys, is now blessed with a christian church, and many more there are inquiring for the truth. Nearly all the converts are from the Chumár caste, and thus the poor have the Gospel preached to them. But though poor, they are active and quite independent of any help from the mission. This is a very interesting trait of the movement, as it shews the sincerity of the converts. May this old fort soon become a stronghold of christian principles and influences, and may the young church planted there be watered from heaven, and stand forth conspicuously as a city set on a hill, which cannot be hid.

Another interesting service, in which I had the pleasure to take a part, was the public recognition of Messrs. Broadway and Parsons as missionaries of the Cross. The former having had the advantage of Indian birth and education, is a perfect master of the native languages, which is of vast importance to a missionary, and which adds materially to his influence and usefulness among the natives. The latter is also well fitted to enter upon his work in this and every other respect, though he has had to strive hard with a strange language in a strange land. In fact both the brethren have, for several years, been actively engaged in preaching to the heathen, before they were united with the baptists, though they had not before been publicly recognized as missionaries. From my heart I wish them God speed, and may an abundant blessing rest upon them, and their labours in the kingdom of Christ.

Mr. Smith had laboured hard before the above brethren joined him, and the Lord abundantly rewarded his faithfulness. Inquirers flocked around him from all directions, and he has had the honour to lead

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many of them to Christ, and the pleasure to see them established into churches, and growing in grace and knowledge. May they hold out even unto the end, and may many, many more follow on in the good way which leads to life eternal.—*Oriental Baptist.*

RELIGIOUS.

Armenia.—In the town of Zile, there has occurred a great awakening at the preaching of the gospel by a blacksmith. The whole town is in a commotion; the merchants discuss religious subjects with each other across the streets while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Turko-Armenian New Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every sabbath; Turks of distinction, among whom is the Mufti of the place, openly favour the truth, and commend it to the people. The communications of the missionary, Dodd, from Kessal, in South Armenia, report that public worship is there attended in the morning by above 1,000 hearers, among whom are many of the old Armenians; in the afternoon by about 900, and in the evening by over 700. Similar are the reports from another missionary, White, in Marasch, where a desire widely prevails to communicate the gospel to others, to help the missionary, and support the mission. 2,500 piastres were subscribed for this purpose alone.

Rome knows no law but her own interest. Nothing can bind her, and no fetters can long hold her. France forbids the collection of Peter's Pence; but Gallican bishops aid the exhausted exchequer of his Holiness another way. On marriages, christening, and burials, an additional fee is charged, and the extra franc is remitted to Rome. Rumour is rife about the departure of the pope. Spain, Malta, Brussels, Bavaria, and Wurtemburg, are the places of refuge. Every day, in Paris, brings some fresh report. The place varies, but the intention of escape from Rome, it is said, is unchanged.

St. George's in the East.—The disgraceful disturbances at this place have come to an end, by the removal of all those badges of popery by which the offence came. The surpliced choristers have also been dismissed, and the services are now conducted in peace and order.

Special Services for the winter season have been resumed in London and other places with renewed vigour. Several more halls, theatres, and other public places have been engaged, and many eminent ministers have consented to conduct the proceedings.

Week of Prayer in 1861.—The Presbyterian church in the United States has resolved to recommend to the people the observance of the second week in January, 1861, commencing on Monday of that week, as a season of special prayer for the outpouring of the Holy Spirit on all flesh, and for the revival of religion; and we also understand that other denominations have resolved to adopt the same course, in compliance with the request preferred by the missionaries in Calcutta; so that the movement will be general in America as well as in our own country.

An Unprecedented Church Collection.—The salary of the organist of the district church of Wilsden has been paid by the incumbent for a few years past. This was an agreement between him and the churchwardens. The time of payment drawing near, the incumbent gave directions to his curate to raise the money for him by an appeal to those attending the church, and was assured that by the estimation in which he was held they would freely contribute to the amount. A collection was made on Sunday, Nov. 4, and it amounted to the sum of *twopence!*—*Leeds Mercury.*

The French Bishops.—He of Orleans leads the van. His onslaught is fierce. His Grace of Tours gravely assures his dear children that the assault on the temporal power of the Pope is "a second fall of the human race." He of Poitiers finds in it the conflict of Michael and Lucifer. His Holiness is the former, and Victor Emmanuel the dark fiend. The Cardinal Archbishop of Besancon appeals to the filial principle, and tells his flock that it is as cruel and unjust as "for children to strip their father of his property." Just so: only few Italians believe it!

One Sermon on the Sabbath, Henry Ward Beecher says, is better than two, for any man either to preach, or hear. Preaching three, to the same people, he holds to be an abomination. Hence it is that the press has more power than the pulpit, and carries more weight. But he goes too far when he says—"No preacher, who is fit to preach a sermon at all, is fit to preach more than one a day; and no man is fit to hear more, or if he does, he is not fit for much else. Sermons are like boys pop-guns, however many wads you put in, it's the last wad that drives the other out!"

"Preaching Prelates."—Old Latimer used to talk about "Un-preaching Prelates" in his day; but bishops now-a-days preach in strange places, just as the old reformer was wont to do. The Bishop of Madras has been preaching to the miners, in a pit, six hundred feet deep, near Wednesbury; and the Bishop of London, to 1,000 workmen, at the great railway station, at Derby.

GENERAL.

Lord Brougham's Peerage. — The patent continuing Lord Brougham's peerage to his lordship's brother, Mr. William Brougham, has at length passed the great seal. The words of the patent are as follows:—"That, in consideration of the eminent public services of our right trusty and well-beloved councillor, Henry, Baron Brougham, and Vaux, more especially in the diffusion of knowledge, the spread of education, and the abolition of the slave-trade and slavery, we, of our especial grace, certain knowledge, and mere motion, have advanced and created him to the dignity, &c., and the heirs male of his body, and, in default of such issue, to our trusty and well-beloved William Brougham, Esq., brother of the said Henry, and the heirs male of his body," &c.

An Aerial Railway over London.—Mr. Barlow, C.E., has put forward a suggestion in a pamphlet for relieving the traffic in the streets of London by constructing aerial railways over the houses, as well as tunnels underneath. The author contends that the plan, adopting the suspension girder principle, with spans of 1,000 feet, can be carried out with less interference with house property than by either of the other schemes, and that such a viaduct of ample strength will not exceed in cost £150,000 per mile.

Longevity of Lord Brougham's Family. —In the family of Lord Brougham several instances of remarkable longevity occur. The most singular is that of one of his collateral ancestors, who, born in 1689 and dying in 1789, when Lord Brougham was eleven years old, connected in two individuals the reigns of Charles the Second and Victoria. Lord Brougham's grandmother lived to the age of ninety-three, and his mother to eighty-nine.

Monument to William Tyndale.—If we were asked to name England's *greatest* benefactor, we should at once answer, William Tyndale, who gave to her the first printed copies of the Word of God, at the expence of his own life. Sir Maurice Berkeley has given a site for a monument on Nibly Knoll, Gloucestershire; Tyndale having been born at North Nibly, in 1484. This noble Englishman was burned by the papists at a village near Antwerp, in 1536.

Unpublished Work of John Bunyan. —An interesting memorial of the great John Bunyan is about to be published by Mr. Hotten, of Piccadilly. It is a reprint of a hitherto unknown poem, written by the poet for the support of his wife and family, while he was confined in Bedford jail. Mr. Offor will edit it and supply an introduction, giving many new facts about Bunyan's prison life.—*Athenæum.*

Caprera, the little island of ten acres, to which Garibaldi has retired, is situate just off the north-east of the island of Sardinia. Consisting chiefly of high rocks, it produces and supports little more than vines and wild goats. But Caprera will be remembered when its neighbour Elba is forgotten.

REVIEW OF THE PAST MONTH.

Saturday, November 24th.

At Home.—During the early part of this month the country had their sympathies considerably excited on behalf of Her Majesty and the Prince Consort, in consequence of the non-arrival of the Prince of Wales from the United States. But after a protracted voyage the Prince arrived in safety, to the joy of the whole nation; Prince Alfred having arrived, from his long voyage to South Africa, a few days before his royal brother.—Two Empresses have just visited our shores—the Empress of France on her way to the Duke of Hamilton's, in Scotland, for the benefit of her health; and the Empress of Austria on her way to Madeira for the same purpose, the Queen's favourite steamer conveying the Empress to that island.

Abroad.—The news from *China* is imperfect, but remarkable. The English and French forces after occupying the forts at Taku, advanced on Pekin, defeating the Chinese in two battles. But when within eight miles of the great city, a party of English, while out looking for camping ground, were captured and taken to Pekin. Among these were Mr. Parkes, the interpreter; Mr. Loch, the Secretary of Lord Elgin; Mr. Bowlby, the *Times* correspondent; and two captains of the army. The Chinese wish to treat for peace, but Lord Elgin demands first the surrender of the prisoners.—In the *United States*, as was expected, Mr. Lincoln, the anti-slavery candidate, has been elected President. The slavery party are exasperated, and threaten what they will do. They had better be quiet.—In *Italy*, the chief event has been the retirement of Garibaldi, after placing the kingdom in the hands of the King of Sardinia, and so having set the country free, like an old Roman, he bows and retires! But the Ex-king of Naples yet holds the port and fort of Gaeta. And the Emperor of the French yet guards the pope with one hand, and holds down the popish party in France with the other. He has also just issued a decree for the modification of his own government, favourable to constitutional liberty.

Marriages.

Aug. 26, at the General Baptist Mission Chapel, Cuttack, East Indies, by Mr. Buckley, Mr. R. O. Bunkall, to Miss Elizabeth Baker, daughter of a baptist minister in Kent; and, Sept. 21, Mr. Frederick Adams, to Miss Amelia Ann King; and at the same time, Mr. Henry Beck, formerly of Loughborough, Leicestershire, to Miss Adela Clarinda King.

Oct. 11, at the baptist chapel, Rugby by Mr. Angus, Mr. G. Nott, of West Bromwich, to Sarah Ann, youngest daughter of Mr. S. Laughton, of Rugby.

October 22, at the baptist chapel, Camberwell, by Mr. J. George, Mr. John Hall Roberts, younger son of Mr. Roberts, Leicester, to Janet McDonald, eldest daughter of the late Mr. John Johnston, Stamford.

Oct. 23, at Bloomsbury baptist chapel, by Mr. Brock, Samuel, youngest son of the late John Chaplin, Esq., of Lexden, Essex, to Fanny, second daughter of Mr. Thomas Wilcox, of Argyll Street, London.

Oct. 23, by licence, at the baptist chapel, Tarporley, by Mr. Lockwood, Mr. William Farmer, Sheepy Magna, to Frances, fourth daughter of Mr. S. Oakden, of Congerstone, Leicestershire.

October 27, at Regent's Park baptist chapel, Mr. Thomas Blomfield Fairhead, of Lewisham, to Nancy, eldest daughter of Mr. J. Barnard, of Oxford Street, London.

October 30, at Bloomsbury baptist chapel, by Mr. Brock, Ebenezer John Wallis, of Notting-hill, third son of Mr. Edward Wallis, of Islington, to Margaret Rippon, only child of Mr. Samuel Mart, of Bedford-square.

November 2, by license, at the baptist chapel, Newtown, by Mr. D. Evans, of Dudley, the Rev. G. Philips, of Evenjobb and Gladestry, to Miss Jones, of Havod House, near Newtown.

November 3, at the baptist chapel, George Street, Hull, by Mr. W. J. Stuart, of Stanningley, father of the bridegroom, Mr. James Stuart, to Sarah Ann, eldest daughter of Captain Thomas Grayburn, of Hull.

November 5, at the baptist chapel, Fenny Stratford, by Mr. C. H. Hosken, Mr. John Kemp, to Miss Betsey Bradley. A neighbouring clergyman refused to marry this couple, because the lady had not been baptized—a new phase of Puseyism.

Nov. 5, at the baptist chapel, Coningsby, by Mr. W. Sharman, brother of the bride, Mr. E. Wilson, of Boston, to Betsey, youngest daughter of Mr. T. Sharman, of Spalding.

Nov. 5, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. D. Harris, to Miss Ann Ogden.

Nov. 6, at the baptist chapel, Peterboro, by Mr. Barrass, Mr. A. R. Gollings, of Woodstone, to Miss M. J. Kirby, of Fletton.

Deaths.

Early on Wednesday morning, the 29th, August, the Rev. Thomas Deacon, pastor of the baptist church of this town, aged 72 years. His unaffected piety, his sterling integrity, his labours for humanity and religion, have won for him respect and esteem from all classes of the community.—*Ipswich Australian Herald.*

Oct. 19, Richard Gutteridge, Esq., in his 81st year; for many years an influential member and deacon of the baptist church, West Street, Dunstable.

October 31st, after a few days illness, the Rev. J. Whittemore, pastor of the baptist church, Eynsford, Kent. His remains were interred in the Abney Park Cemetery on the 5th of November, in the presence of a large company of mourners, including minister's of several denominations. The Rev. W. A. Blake, of Shouldham Street, conducted the service, and on the following Lord's-day his death was improved by Mr. Blake, at the chapel where he had laboured, to a crowded audience, from Psalm xlvi. 10, words chosen by his sorrowing widow.

October 31, the Rev. S. Whitewood, in the 67th year of his age, for thirty years pastor of Pellon-lane baptist church, Halifax.

Nov. 3, aged 34, Sarah Ann, wife of Mr. W. T. Oldham, eldest daughter of Mr. Robert Clarke, deacon of the baptist church, Ely Place, Wisbeach.

Recent Deaths.—Two Dukes—the Duke of Richmond and the Duke of Norfolk.—Two distinguished British Admirals—the Earl of Dundonald, better known, forty years ago, as Lord Cochrane, at a very advanced age; and Sir Charles Napier, M.P., commander of the Baltic Fleet in the late Russian War.—The Dowager Empress of Russia, relict of the Czar Nicholas, and mother of the present Emperor.

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